

ST. LOUIS CHRISTIAN ADVOCATE.

PUBLISHED BY A COMMITTEE

OF MINISTERS, FOR THE METHODIST EPISCOPAL CHURCH,

SOUTH—D. R. McANALLY, EDITOR.

VOLUME VII, NUMBER 29.

ST. LOUIS, THURSDAY, MARCH 11, 1858.

WHOLE NUMBER, 341.

St. Louis Christian Advocate.

MINISTER'S COLUMN.

Indisposition has prevented us from continuing this week the subject presented in two or three of our last issues under this head. But, as we desire to resume at as early a day as practicable, we keep in the heading and present the reader with the following, which, though we do not fully endorse all it contains, will nevertheless be found to present some good suggestions.

THE RIGHT KIND OF POLITICAL PREACHING.

A writer in the *New York Evangelist* says: I preached the gospel pointedly; each sermon was full of points, around the main point. I preached it doctrinally; treating the doctrines in such a common-sense and pointed manner, that they must be understood and remembered. I preached it practically, taking up all of men's duties and delinquencies, the minutiae of life, and applied the gospel rules to them. These things they took to their families, talked about them, searched the Scriptures to see if they were so, and finding that they were, they carried them out into their daily duties. Thus they had access to the schools and everywhere. The fountain that flows from the sanctuary should be of sufficient volume to reach and supply the whole place; and sufficiently pure to bless and renovate society. If it is so, the minister need not "run his legs off" in visiting every shop, and store, and farm, and school-house in the region; he can spend his time to better purposes, in his study and in his closet.

Immoral practices and neglect of the laws of the land become more and more grievous in the eyes of the people. They spake against them at home and abroad, and when the time for the election came they were careful to select good men for office; and in the administration of the laws, they sustained them with their approbation and influence. As a natural result of this, some persons who could not be reclaimed, could not live comfortably in such a community, and sold out, if they had anything to sell, and moved away, for the good of the society. This influence in the elections weakened party spirit, and sometimes caused men to leave their party, and support one in which there was more of the moral element. Yet I never preached politics, never electioneered, and very seldom voted. It was said to me sometimes: "It is your privilege and duty, as an American citizen; but not as a minister of Christ." Why not? Because I am doing more for the right party, by the preaching of the gospel, than any other man in town. But if I should take sides, or even vote, I should weaken my moral influence. The party which I favor might gain my vote; but it would lose an influence which might give it a dozen votes, as well as purify its principles. "True—that is so, and in fact, your moral influence will be better in this town, if you don't vote." For my moral influence I live!

My father was a soldier of the Revolution, and one of the first things I learned was that he toiled and suffered to gain the blessings of civil and religious liberty. When a child, I have often sat by the parental fireside, and heard him talk of these things until my young heart burned within me to do something for my country. In my labors recorded above, I was doing something for it, even more than my father did in that war.

1. The gospel which I preached was confirming those principles which he strove to establish, so that all the earth could not eradicate them.

2. This gospel was developing, purifying and extending those principles, far beyond what was known. My labors, with those of my brethren in the ministry, have tended to improve and perpetuate this blessed heritage, which God gave us through our fathers. Yea, I am assured that we are doing incalculably more, in this line, than all the Congressmen, Legislators, Judges, and other officers, in the land. And I am not mad, "most noble Festus," when I say so. I am sure that I speak the words of truth and soberness. Are we ministers, then, Philanthropists, Patriots, Benevolent men? If so, we thank God, that as such, we are doing the very best thing, in kind, which we could do. No man shall make our glory void. We do rejoice and will rejoice, more than all the noble, mighty, and rich, as such, can. There are no purer and loftier aspirations on earth, than those which we have. There are no men who gain their objects as satisfactorily as we do. What has been done is small compared with what will be done in future generations. In that, too, we rejoice prospectively. All that will be done on earth is small in comparison with the glory which shall be revealed in the saints in heaven. Lot chose the rich vale of Jordan as an habitation, and the wealthy city of Sodom, and left the poor hills to Abraham. After he lost his property and a part of his family, and witnessed the disgrace of the rest, Isaac the son of promise, was born.

When kingdoms come to an end, and the mighty labors of conquerors and statesmen have, with them, vanished like smoke, we shall be crowned as kings, and arrayed as priests unto God; and our honors and inheritance shall have no end. Payson's apprehension was the true one, when he said, that if ministers viewed the privileges of their office in a proper light, they would proclaim their joy in the streets. Do we then speak of trials and endurance? What if we sometimes want more or better food; or what if we are sometimes uncomfortably clad by day or by night?

My father suffered hunger in the Revolution, nearly to starvation; and suffered cold, so that he carried the marks of it for three score years. He lost a brother amidst the carnage of battle. Yet he gloried in that struggle, and its results. We have not suffered as the men of those times did, yet the return of our labors here is greater than that of his; and we have a reward hereafter, which "eye hath not seen, nor ear heard." I pray God for vision, to see the light that illuminates this side of the subject, and for strength to go forward and labor, until the end.

A Touching Letter.

We received the other day a private letter from one of our superannuated preachers, from which we make the following extracts, omitting names and dates. We know the man well. He is good and true, and not at all likely of himself to make such feelings as expressed in the letter public. We do that, and hope one good may result from the course.

February 24.

Mr. Editor: It has been a long time since I addressed you. I used to like to write to my friends. Now I am sad and feel but little like writing. I feel as though I was useless, a burthen, O to have such feelings, to be in such a state, I know not what will become of poor me! I am left to the bitter reflection that I shall never be worth any thing to the Church any more. I shall probably never see my brethren, many of them again in this life. O how gloomy the thought when confined entirely to this world. If it were not for the Christian's hope, O how dark the world. I never desired to live but to be happy by being useful, and now that I seem to be useless I have no pleasure in living. It is true I feel a deep interest in the Church, the word, and especially my family, but all I can do is to send up the breathings of my soul to him who knows all things and who will do right.

While I try to write, my heart is full and my eyes run over and relieve themselves of their burthen.

I am living here in my own house. Thank God I have a house. It is a good thing, but a house is not all we need though it is all we have. This winter has been the hardest time I have seen, and but for my boys I know not what we should have done. They have by their own efforts supplied us with the necessities of life, and I hope if times will only get a little easier we will not suffer. I am a little in debt that troubles me. I was compelled to go in debt a little to get my house. I had a little means but not quite enough. I am trusting in God for a way to be opened. I know not how it will be. I have lived and labored for a number of years in the belief that God would see to me and my family; if he does not, I know not how we can do.

I have not tried to preach but once since last May; that was the 1st Sabbath in this month; I received considerable injury, and have not been so well since. I promised the brethren here to preach once a month; I know not how it will be; I am not able, a great portion of the time to do anything; I cannot travel at all, and if I could I have no means of conveyance, as I was compelled to sell my horse and buggy last year, owing to my affliction, &c.

I am writing a great deal more than I intended. I was just wondering if it would not try your patience to read so long a letter, unless it was more interesting. I should like to see you, Bro. Mc., but I may not till we get home. Give my respects to all the brethren of my acquaintance in the city, and take to yourself a large portion.

For the St. Louis Christian Advocate.

The Charity of Methodism.

It is a curious yet not wonderful fact, that the peculiarities of the Calvinistic creed, by which the people of God are represented as being elected as such from all eternity, by the arbitrary determination of God, and, as thus elected, never to be lost forever, produce, wherever they can secure contact, a certain uncharitableness as well as exclusiveness, as surely as that cause in any event is followed by effect. When the whole of these peculiarities are embraced, the bigotry which ensues, in all its uncharitable aspects, is intolerable. And even where but a part of them are embraced, there is a proportionate superciliousness and pharisaism exhibited. Our poor, weak human nature cannot sustain such a weight of honor as is assumed in the claim of being elected exclusively and forever the dearly loved of Heaven; there will be, as of necessity, a certain jaunty and buckram stiffness towards all the reprobate around us; and, "I am holier and more privileged than thou," gleams out from the front of the eyes. But there is an especial officiousness of dignity and hauteur aroused in the subjects of these exclusive and self-glorifying claims, by the opposition that would storm their airy citadel, and scatter the mists that compose their very delectable habitation. Calvinists are exceedingly supercilious; if not vindictive towards Arminians. But what has all this to do with Methodism, and especially with the charity of Methodism? This much: Methodism is wholly unencumbered by this weight of self-glorification, and claims nothing that has the least tendency to render it exclusive and arrogant. And there is something else of a kindred character, which it is well to name, as full of the seeds of exclusiveness and pharisaism, and as rank in its growth as the other weeds glanced at, which also belongs not to Methodism, but dwarf it and destroy its efficiency, to wit: The exclusive immersion and close communion theory. Methodism is free from all these theories that distort and disfigure the practice of their votaries and advocates. Her system embraces all, upon the same conditions, in the great plan of salvation, making no distinctions in the whole race of man, but such as necessarily follow from belief and unbelief. Her rite of baptism admits of the various modes which have become matters of choice among Christian men, while her communion table is open to all the baptized, by whatever mode they may have been initiated into the various Christian churches. She admits no reasons for exclusion from her pale but sin, nor are any denied admission therein but such as continue to live in sin; her terms of admission being simply a desire to flee from the wrath to come, and to be saved from sin, manifested by a suitable life. There is no requirement of an experience of the deep things of God, and of a title to life eternal, inalienable even by sin, in order to communication of her privileges and immunities; though at the same time she holds out suit upon all her members, a very high state of grace in this life. She receives all who come with humble views of themselves, and then spreads before them the ample board of the Gospel, crowded with its delectable things. The poor in this world's goods are no less welcome than the favored sons of fortune; and only where the world has crept in by its insidious advances, and overturned her original Scriptural policy, has she seats in her churches denied to the poor and outcast of this world.

As a very natural consequence of all this policy, where other churches are out on the hue and cry against each other, and especially against herself, Methodism joins not in the crusade, nor takes belligerent action, and fights never but in the defence and maintenance of her doctrines and government. Whatever and how numerous soever may be the heresies in her sister churches, she never abuses them individually for those heresies, but combats the evils themselves, leaving their subjects either to desert or defend them as they may choose. The sin and not the sinner she reviles. She has never breathed the spirit of persecution from her infancy and weakness up to the time of her strength and influence and glory; though she herself, both in her weakness and in her strength, has been the subject of persecution and much abuse. PAUL FONTAINE.

For the St. Louis Christian Advocate.

Education, as Dependent upon Our Church Literature.

That "we must educate," has long since become a fixed fact among us as a people; and the practical results that are seen in every avenue of society mark the importance of the decision. Yet, while this national watchword is upon the lips of all, from the statesman to the schoolboy, comparatively few, perhaps, fully grasp the meaning of the words they utter; else, we, as a people, are knowingly woefully deficient in carrying into effect so evident a proposition. For, as we conceive, in an education—so to be perfect in its grade—the moral culture must ever keep pace with the intellectual attainments; otherwise, the equilibrium of the mind is destroyed, and life, a ponderous piece of mechanism, bereft of its balance wheel, it often performs the most grotesque and dangerous evolutions. "Knowledge is power." But, unless that power is guided by the moral restraints, like the strength of an uncurbed steed, it becomes a potent instrument for evil. The infidelity of France, and the rationalism of Germany, plainly illustrate this point. We deem no education finished, whatever be the intellectual attainments; that has not developed the moral man to that same extent. Man's moral nature is as much a part of him as his intellectual or physical; and, since his fall, one is as much the creature of education as the other. Hence, that system which would develop one of these to the neglect of the other, violates a law of his creation, and dwells every power of his nature.

We must educate; but we must educate the whole man. Every power that God has given man, moral, physical and intellectual, must be developed in order to a proper development of every other power. Such is the harmony instituted by our Creator in the formation of our complex nature. Happily for us, as a people, the school in which our fathers were trained was one of hardship and peril—one that called into exercise every moral, physical and intellectual power. Thus making their education complete in its kind, and, under the guidance of heaven, forming men whose like for honor, virtue, and a high-souled appreciation of right, the world has never seen. Thrice happy had we been had our moral growth kept pace with our intellectual advancement. For, with all our achievements in science and literature, we must deprecate the spirit, so rife among us, that would develop the intellect by a sacrifice of the morals. For Mason spake truly, when he said, "He who acquires an education at the expense of his morals, is the worse for his education." Aside from the hurtful influence that is being exerted in our schools, in this respect, there is another potent engine for evil, which is silently, yet no less surely, corrupting the morals and dwarfing the intellect of our people. I mean the *light literature* of the day. Our people will read, and this very fact has called forth a "thousand and one" catch-penny authors, whose productions depend for their circulation alone upon the indiscriminate, wholesale manner in which our youths indulge. Thus the demand creates the supply, and, again, the supply begets the demand. Now, this habit of careless reading is acquired often at an early age, by the neglect to place into the hands of the child books both useful and entertaining. The worthless novel, that affords no food for the mind, much less for the morals, is often the companion of the young, because they have nothing else to read. Thus a vitiated taste is formed, which nothing but these "far fetched" fancies will satisfy.

This too often results in a sacrifice of mind and morals, which, under proper training, might have made their possessor a bright ornament to society. An obligation rests somewhere to correct this evil, and save our generation from the moral degeneration that threatens us. For I hold it, as axiomatic truth, that in proportion as our morals decline, our influence as a scientific and truly literary people will diminish. National pride ought to prove a check to this ruinous system of moral and intellectual suicide. But even this has become false and fictitious to a great extent. What is to be done? Our literature, poisoned and corrupted as it is, by the productions of reckless authors and false philosophers, must be purified and fit food for the moral and mental man. Now, as we conceive, the Church possesses the only motive power that can do this. Her literature must supersede the trashy novels and romances of the day. Embodying her doctrines, the doctrines of the Bible, "like apples of gold in pictures of silver," the productions of her press must go forth into every nook and corner of our vast domain, scattering like chaff the volatile emanations of prostitute presses, and giving a vigorous, healthy tone to the public mind. Here is a work that meets the most ardent desire of the faithful minister of the cross to do good. Through him, as the distributor of our books, the wise and good of every age may speak. Fools may talk about the *disgrace* of being "book pedlars," &c. But we have the example of the greatest and best men. Bishop Asbury, when too aged and infirm to preach, is said to have gone round distributing Bibles and other good

books, remarking that whatever might be the result of his previous labors, he was sure he was now doing a good work. If we would be successful, as ministers, we must bring man's passions under moral restraint. Now the tendency of our *light literature* is to remove moral restraint and excite passion. And since our people will read, the only remedy for the evil and its results is to give them *something* to read, which, while it supplants these mental and moral corruptors, will also implant the principles of virtue and intelligence. We may lecture for hours against the last novel of Dickens, or Bulwer, but unless we can supersede it by a literary production of our own, the future course of those who hear us will give the lie to our words. The people will have books, and we, as ministers, can and must supply them, or else forever seal our lips on the subject of novel reading. More anon.

J. H. PRITCHETT.

Council Grove, Feb. 16, 1858.

For the St. Louis Christian Advocate.

The Paschal Lamb.

As the warm flush of thought is unscaling the long forgotten tombs of the past, the mind dives deep into their hidden treasures and bids their enslaved captives arouse and come forth in all the beauty and glory that shone around them when the day-star of prosperity lingered over their heads. Then the bright-winged messenger, imagination, presents to our view former generations as they watched the lowing herds grazing on the mountain sides; sat beneath their own vine-clad arbors; or trod the streets of some ancient and now ruined city.

The magnificent dwellings and lordly mansions seem again to be crowded with the gay and noble who, centuries ago, thronged their stately halls: yea, kingly thrones rise before us in all their ancient splendor and greatness. Wandering far, far back, we enter the portals of the princely palace, linger in its gorgeous halls, or even stand in the very presence of great Pharaoh. While gazing around upon the magnificence of his throne, beholding all the ancient court paying him homage, our eyes rest upon two strange though dignified forms, turning disparagingly from his presence, as they hear the words "Be gone! for in the day thou seest my face again thou shalt surely die." Day after day these two had stood pleading before the king; miracle after miracle had been performed; but as a more terrible visitation of Divine displeasure was threatened, Moses and Aaron were haughtily rejected, and thus abruptly thrust from his presence. What was to be done? were God's purposes to be thus thwarted? One more struggle, and all is over: the king must either yield, or the people forever submit to the unjust requirements of their tyrannical lord. Israel would have given up all, but hope, that blessed star that peers through misery's darkest cloud, ever and anon shed a few feeble rays upon their weary path, till they were cheered by brighter prospects, and resolved, in obedience to God's command, to prepare for the final and most awful demonstration of the Almighty's anger.

It is night: pale luna has not sought her silvery throne; not one ray of starlight pierces through the mystic darkness to point the weary traveller his lonely road, but all nature seems to veil her face in clouds. Amid this gloom, wander to the plains of Goshen: entering the houses there, behold the doorposts are besprinkled with blood, and those within, clothed in the traveller's dress, eat hurriedly of a roasted lamb. But leave these peaceful dwellings, and, while the earth is wrapt in gloom, through the dimly lighted street wend your way to the abodes of Egyptian luxury. Enter some lordly mansion; the hour of midnight is drawing near; list! the angel of death flaps his sable wings over the couch of the quiet slumberer, and, folding his icy arms around his victim, chills the life-blood in the pride and hope of that family. Follow him as he quickly forsakes this abode, seeks another, and leaves no Egyptian homestead, from the king's palace to the peasant's cot, where the first-born does not calmly sink into an eternal repose, while he, with poisoned wing, fanned his brow. But as he nears the habitation of God's chosen ones, beholding the marks of innocent blood upon the doorpost, he pauses in his onward flight of destruction, for an unseen hand protects all those who shield themselves with the atoning blood of the Paschal Lamb.

Ere morning's dawn, what shrieks of anguish rend the air, as many a fond mother beholds her idolized child cold and motionless in the embrace of death; and many a gray-haired father weeps bitter tears over the lifeless form of him whom he had hoped would be his stay and comfort on earth, and when his freed spirit had plumbed its wings for the brighter habitations of his gods, would lay his care-worn body down, sweetly to rest in the grave of his fathers! As the cry and echoing wail of anguish at one end of the Egyptian kingdom responded to the outburst of grief at the other, the mighty men of the nation arose in haste and stood before the king, entreating him to delay not, but quickly send Israel away, lest they all be dead men.

When the host of Israel heard this welcome news, what joy—what indescribable joy filled their hearts, as hurriedly they prepared to leave the land of their cruel bondage, and go up to dwell among those verdant hills and waving vales where, unmolested, they could rear the burning altars before their blessed Deliverer!

After they had entered Canaan's rosy bowers, and felt as free from the cruel yoke of oppression as the merry warbler that gaily chanted its Maker's praises, did they forget the Paschal Lamb? Surely not, for many hearts throbbed with joyful emotions as they looked forward to the yearly feast of the Passover. But have we no Paschal Lamb! Ah, yes! His precious blood crimsoned Calvary's top, and even now atones for the many sins of erring man. With it sprinkled upon our hearts, we may pass through the chequered scenes of life, and on entering the dark

valley this side of eternity the soul's destroying angel will pause, with uplifted dart, unable to strike the fatal blow, while our spirits are sanctified with redeeming blood. Then, unharmed, we may pass on, till the gloom that surrounds us is lost in the pure, heavenly light which emanates from the New Jerusalem, as the golden gate is turned and we are ushered within its jasper walls, there to behold the Lamb that was slain, glorified and seated upon the mediatorial throne, while all the heavenly host, bowing in holy adoration, cast their glittering crown at His feet, and myriads of ransomed spirits, waving their palms of victory on high, make the everlasting arches ring with their new-born songs of praise.

Columbia, Mo.

ELLA BAILL.

For the St. Louis Christian Advocate.

Much Water.

MR. EDITOR:—I find the following article in an old work, "The Pedobaptist," a monthly periodical, published in Danville, Ky., in 1829, devoted to the discussion of baptism. As it is a complete and triumphant rescue of the Greek prepositions from a watery grave, and a Scriptural regulation of their application and force in making up the conclusion as to the mode of baptism, I doubt not the propriety of offering it to the readers of your Advocate. Respectfully, F. M. ENGLISH.

St. Louis, March 3, 1858.

ON THE GREEK PREPOSITIONS, *Apo, En, Eis, Ek, As* CONNECTED WITH BAPTISM.

Those who are acquainted with the sentiments of the Baptist community, respecting immersion, know that they lay great stress on the use of the words *into, out of, and up*, as found in our English translation of the New Testament. This is peculiarly the case with those of them who do not understand the Greek original. When they read that the multitude were baptized of John in Jordan; that Jesus Christ went up straightway out of the water; that Philip and the Eunuch went down into the water, and came up out of the water, their minds are filled with triumph, and they flatter themselves that the proof of baptism by immersion is complete. Now if it were so, that the Greek prepositions translated *into, out of, and up*, never meant anything else but what we understand by these English words used in a literal sense, then indeed would our Baptist friends be more excusable in trusting to such expressions. But let the inspired original be examined, and their triumphing will be short; for there we find the Greek prepositions used in such a manner that it would, in numerous instances, entirely destroy the sense to translate them *into, out of, and up*; nay, that each of them is rendered by more than a dozen different words in our English version.

Learned men have taken the trouble to examine the use and translation of these prepositions, in every instance where they were found in the writings of the four Evangelists—including Matthew, Mark, Luke, John, and the Acts of the Apostles, for in these books alone are they used relative to baptism; and it appears clearly from these examinations, that they, as well as other prepositions, must be differently translated in different places of the same book, because they change their meaning according to the circumstances of the case wherein they are used. It may be profitable, then, to attend to the use of these four little words in the writings of the Evangelists, and the result will, if I mistake not, convince every unprejudiced mind, that it is futile to build a system in favor of immersion on the phrases already mentioned, as found in our English translation.

1. *Apo*.—This is the word translated *out of* in Matt. iii. 16, where it says, "Jesus went up straightway out of the water." *Apo* is used 423 times in the five books mentioned above; of which 17 are involved in other words, or rendered adverbially, so that there is no distinct word in English, answering to *Apo* in Greek. The rest, 406, are translated by English prepositions *thirteen different ways*, viz: *from, of, out of, for, since, off, with, at, away, by, out, ago, upon*. It is translated from 335 times; and this is a majority of the whole. It is translated of 92 times; out of 42; for 11; since 7; and the rest are too few to be mentioned.

2. *En*.—This is the word translated *in*, Matt. iii. 6. "And were baptized of him in Jordan." It is used 1033 times, of which 69 are so used that we have no English word answering to the original. The rest, 964, are translated by *seventeen different words*, viz: *in, at, by, with, among, within, for, under, through, on, before, unto, into, about, over, of, to*. In a majority of instances it is rendered *in*. It is translated at 56 times; by 44; with 42; among 45; on 30; the others are less.

3. *Eis*.—This is the word rendered *into* in Acts viii. 38. "They went down both into the water." *Eis* is used 955 times, 53 of which have no bearing upon the subject. The remainder, 902, are translated by *seventeen different words*, viz: *into, in, unto, to, for, of, by, among, against, at, upon, towards, throughout, on, from, concerning, before*. It is rendered into 388 times; to 188; unto 97; in 86; on 45; for 23; at 18; against 18; the others are less, as 10, 8, &c.

4. *Ek*.—This is the word translated *out of* in Acts viii. 38. "And when they came up out of the water." It is found 446 times, eleven of which must be set aside. The remainder, 435, are rendered in English *thirteen different ways*, viz: *of, from, out of, among, by, for, on, away, with, off, unto, since, at*. It is translated of 191 times; from 102; out of 77; on 30; with 17; the rest, 6, 4, &c.

From the foregoing examination, it is evident that nothing decisive as to the mode of baptism can be learned from the use of these prepositions. Their meaning is to be determined by the circumstances of the case, and as these were so various it was next to impossible for our translators always to have given the exact shade of meaning intended by the original writer; unless we believe them to be inspired, which no one will contend for. How many persons are there who build their faith respecting immersion on the single expression made in Matt. iii. 16, "And Jesus went up straightway out of (Apo) the water?" And many preachers, too, trusting to the sound of these words, call upon sinners to follow their Master into the liquid grave.

Now we have already shown that this word *Apo*, from the translation of which, in Matt. iii. 16, these persons concluded that Christ was buried under the water, is translated simply from 335 times in the five books of the New Testament; while it is rendered out of only 42 times. In the 7th verse of this same chapter of Matthew we read, "O generation of vipers who hath warned you to flee from (Apo) the wrath to come." To translate the word here out of, would destroy the sense; and indeed this would be the case in many other places of the Gospel by Matthew. Hence we say, that it ought to have been rendered from in the 16th verse, as its usual and

common meaning; and if this had been the case, the time now spent by preachers in calling upon men to follow their Master into the liquid grave, might have been profitably occupied in preaching repentance towards God, and faith towards our Lord Jesus Christ.

Should any one be disposed to plead for immersion, because it is written in Matt. iii. 6, that John baptized in (En) Jordan, let him examine the 11th verse, where it is said, concerning Christ, "He shall baptize you with (En) the Holy Ghost and fire." This prophecy was fulfilled on the day of Pentecost, when the disciples were "filled with the Holy Ghost, and cloven tongues like fire sat upon each of them." They were not in the Spirit, and in fire; but the Spirit was in them, and the fire sat upon them, and in this way we are informed they were baptized.

Neither does the case recorded in Acts viii. 38, where we are told "they went down both into (Eis) the water, and came up out of (Ek) the water," prove baptism by immersion; for we find this word *Eis* no less than ten times in this eighth chapter of Acts, in none of which is it translated into, save in this 38th verse. And as to the coming up out of (Ek) the water, I have already shown that this word is translated much more frequently from than out of, and consequently the argument arising from the sound of the English expression cannot be relied on with any degree of certainty. If the passage had been rendered, "They went down to the water, and came up from the water," as it might have been with great propriety, we should not, in that case, have heard of an argument for immersion grounded on this part of the Scripture, and yet the truth is, we are not informed in this, nor any other case of baptism recorded in the New Testament, that any of the parties went under the water; and should we, therefore, grant that it is proper to translate *Eis* into, still the mode of baptism would not be determined; for Philip went (Eis) into the water, as well as the Eunuch, yet no one would contend that he went under.

It follows, then, that the use of the Greek prepositions does not decide the mode of baptism; that they are quite as favorable to pouring or sprinkling as they are to immersion; and, consequently, that we ought to examine the spiritual import of this ordinance if we desire to come to the correct conclusion of this subject. No more outward rite can be of any use to us, except so far as it is a token of some inward or spiritual blessing; and we think it evident, from the Word of God, that the true spiritual blessing, represented by water baptism, is the baptism of the Holy Spirit. Acts i. 5, "John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence." John iii. 5, "Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God." 1 Cor. xii. 13, "By one Spirit we are all baptized into one body."

Now, as the Holy Spirit is constantly said in Scripture to be given by pouring out, or falling upon, it is evident that the water ought to be applied in like manner, in order to afford it a fit representation of the spiritual blessing signified by this ordinance. The difference between Baptists and Pedobaptists on this point is simply this, the former think that the person ought to be dipped under water, while the latter believe that the water ought to fall upon the person. Some writers and preachers speak as if Pedobaptists differed much among themselves because some sprinkle and others pour; but this is a mistake, for in both of these ways the water falls upon the person in baptism, and consequently they amount to the same thing. And what is more to the purpose, we find, in many parts of the Scripture, that the bestowment of spiritual blessings is likened to both pouring and sprinkling of water. Surely, then, men ought to hesitate before they condemn this mode of baptism, by railing at it as a human invention, when it is so plainly supported by a "thus saith the Lord." S. S.

Boone County Bible Society.

At a meeting of the Boone County Bible Society, auxiliary to the American Bible Society, at the Presbyterian church in Columbia, on the 7th February, 1858, Rev. Doctor N. H. Hall, the President, called the meeting to order, and opened with prayer.

The Secretary being absent, Nathan Schooffield was appointed Secretary pro tem.

Rev. Mr. Noland, the Agent, then offered the following, which was adopted:

Resolved, That we will prosecute the work of supplying the Holy Scriptures till every family in Boone County is supplied with a copy.

Mr. R. L. Todd then offered the following, which was adopted:

Resolved, That we deprecate the action of the Committee on Version of the American Bible Society issuing any other edition of the Scriptures than was contemplated by their Constitution, and that such usurpation of power and acts, outside of their assigned sphere, tend to diminish our confidence as to the application of funds confided to their charge to the only proper object, to wit, the circulation of the Scriptures in the version in common use at the formation of the Society.

Resolved, That we have read with interest the proceedings of a meeting of the Society held at New York on 14th January, 1858, and earnestly hope that the first resolution offered by the majority of the special committee on the new standard edition has been adopted.

Resolved, That in all purchases of Bibles for this auxiliary society, our officers be requested to order and receive none but those editions of the Scriptures issued prior to the revised edition of 1851.

On motion it was ordered that these resolutions be published in the St. Louis Presbyterian and Christian Advocate, and a copy sent to the Secretaries.

The society then proceeded to the election of officers and managers for the ensuing year, when Doctor Paul Hubbard was duly elected President, Rev. R. L. McAfee Vice President, Mr. Thomas B. Gentry Secretary, Mr. James H. Parker Treasurer, and Milton S. Mathews, Doctor N. H. Hall, Nathan Schooffield, Henry Crumbaugh and B. McAlister Managers.

The meeting then closed with prayer by the Rev. Mr. Noland. N. H. HALL, Pres.

N. SCHOOFFIELD, Sec. pro tem.

A RELIGIOUS FRAGMENT.—Bishop Bayley, the Catholic Bishop of New Jersey, has issued a manifesto, to be read in all the churches, in which he calls attention to drunkards and dealers in liquor. Leaving to the pastors the choice of the particular means to be used, he suggests that each should keep a list of the drunkards and liquor dealers in his church. He says:

"I am determined to make use of the most severe measures against all who are addicted to this scandalous and destructive vice; and if they continue in the practice of it, they must do it as outcasts from the Catholic Church, who have no right to the name of Catholic while they live, nor to Christian burial when they die."